16.

A MEMORIAL SERMON,

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RICHMOND, VA.

LIFE AND SERVICES

OF THE

Rev. Thomas Verner Moore, D.D.

LATE PASTOR OF THE FIRST PRESBYTERIAN CHURCH,
IN NASHVILLE, TENN.

PREACHED BY REQUEST BEFORE THE PRESBYTERY OF NASHVILLE, AT BETHSALEM CHURCH, SEPT. 4, 1871. REPEATED BY REQUEST OF THE SESSION, IN THE FIRST PRESBYTERIAN CHURCH, NASHVILLE, OCTOBER 22, 1871,

BY THE

REV. JOHN H. RICE, D.D.,
FRANKLIN TENN.

Published at the request of the Session of the First Presbyterian Church, Nashville.

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CORRESPONDENCE.

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NASHVILLE, TENN , Oct. 24, 1871.

DR. JOHN H. RICE,

Rev. and Dear Sir:

The undersigned committee, in behalf of the congregation of the First Presbyterian Church, beg to thank you for the beautiful tribute to the memory of our beloved pastor, the late Rev. T. V. MOORE, D.D., delivered in this church on Sabbath morning, Oct. 23d, 1871.

Feeling that so elegant and edifying a portraiture of a perfect Christian gentleman and devoted minister of Christ—delightfully exemplied in "the daily walk and conversation" of Thomas Verner Moore—should be enshrined in the literature of our Church, we earnestly ask a copy for publication.

We are, Reverend Sir, very sincerely yours,

C. A. R. THOMPSON,
R. G. THRONE,
GEO. G. O'BRYAN.

FRANKLIN, TENN., Oct. 25th, 1871.

Messrs. C. A. R. Thompson, R. G. Throne, Geo. G. O'Bryan:

DEAR BRETHREN—I have hitherto always declined to allow the publication of sermons preached in the course of my ministry, but for various satisfactory reasons, I have determined, in this instance, to accede to your request. I therefore send you the manuscript, with the prayer that God would make it the means of encouragement to my brethren in the ministry, and of consolation and edification to His dear people.

With thanks for your kind approval, I am, with sincere regard,

Your brother in Christ,

JOHN H. RICE.

MEMORIAL SERMON.

1 Timothy iv. 12.—Be thou an example of believers in word, in conversation, in charity, in spirit, in faith, in purity.

OCCASION OF THIS DISCOURSE.

During his last illness, when he felt that he was drawing near the confines of the tomb, our dear brother in the service of Christ, the late pastor of this church, Dr. Thomas Verner Moore, gave special directions concerning his burial. He expressed the earnest desire that there should be no unusual pomp and ceremony connected with his funeral rites, and especially that no word of eulogy should be spoken over his mortal remain. He chose to be committed to the tranquil, transient rest of the grave with no other parting words than those grand and glorious utterances of the Spirit of God, which he had so often used, to cheer and comfort the stricken hearts of the humblest of God's dear children.

With a full appreciation of the christian modesty and humility which prompted his request, we complied with his most minute directions. We held our peace, even from good, and with difficulty restrained the outburst of our mingled feelings of grief and praise—for our exceeding loss, and praise to the God of all consolation for the abundant grace that he had bestowed upon our dear brother, and the easy, quiet victory which he had enabled him to achieve over the last dread enemy.

Thus he was buried, according to his own wish, just as one of the dear children of God, having a like precious faith with them, and sleeping with them in Jesus, the same

——"Blessed sleep
From which none ever wakes to weep."

But when his brethren in the ministry, with whom he had been so closely and tenderly associated, together with the ruling elders of the churches in whose welfare he had always manifested so deep an interest, assembled in the regular meeting of the Presbytery of Nashville, they sadly missed the bright lighting up of the eye, the sweet beaming smile and the warm clasp of the hand with which he was wont to greet them. They listened in vain for the firm, clear tones of his silvery voice. They deeply felt the loss of his eminently wise counsels, his firm courage and his lively zeal in every good work tending to the glory of the blessed Master.

Under these sad and impressive circumstances, it seemed to be due—to themselves, to the precious memory of their beloved brother, to the Church of God, and above all to the grace and goodness of our God which had wrought so mightily and so gloriously in him, whose loss they felt so deeply—that they should, in some suitable manner, acknowledge the goodness of God in bestowing such a man upon his church—their recognition of the Lord's chastening hand in his removal in the flower of his age and the maturity of his piety and his intellectual powers. They desired also humbly to endeavor to learn the lessons which God would teach them, by his life of eminent usefulness and his death of surpassing peace.

Their action was not due to a simple conviction of what was right and proper in the case: it was a necessity. They could not do otherwise. The judgment and the heart alike craved utterance, and would not be denied. They knew, also, that if Dr. Moore had been alive and in his place in the Presbytery, and it had been announced that one of his brethren—not half so eminent for character and services—had been called to his heavenly rest, he would have been the first to propose, with that wonderful felicity and propriety which characterized all that he said and did, the most appropriate mode of commemorating the goodness and grace of God toward his departed brother.

It was therefore resolved that a committee be appointed to prepare a suitable obituary notice of Dr. Moore, to be entered on the records

of the Presbytery, and also that a memorial sermon should be preached during the present sessions of the Presbytery.

A committee was therefore appointed, to report at the next stated meeting of the Presbytery. The memorial sermon was preached, in accordance with this resolution, on the night of the Sabbath (September 24, 1871), in the presence of the Presbytery and a large audience of the Bethsalem congregation, in whose church the sessions of the Presbytery were held. The same discourse, in substance, is now repeated here, at the request of the elders of this church, in order that the people of his charge, whom he loved so intensely, may unite with their brethren of the Presbytery in giving glory to God for his special kindness to them, and in learning the lessons which the life and death of their much-loved pastor are so well calculated to impress.

We are sure that if he could look down, as perhaps he does, from the transcendant hight of his happiness and glory, he would himself approve of this humble effort not to praise him, but to glorify the grace of God in him, and he would see nothing to contravene his own sensitive shrinking from fulsome eulogy.

REMINISCENCES OF DR. MOORE.

I remember, as though it were yesterday, the first time I ever saw Thomas Verner Moore. I can even recall the precise place: it was on the principal street of Princeton, New Jersey, a few steps from the entrance to the residence of the venerable Dr. Samuel Miller. His remarkably striking appearance attracted my attention and led me to inquire concerning him. He had passed the days of childhood and very early youth, had been graduated with honor at Dickinson College, at Carlisle, Pa., not far from the place of his birth, and had come to Princeton to enter upon his preparation for the work to which he had consecrated his life. He was making his way, when first I saw him, with light elastic step, to the Theological Seminary, which a few days before he had entered as a student. As I recall these scenes memory flies back over a period of more than thirty years, and I mingle once more with the happy home-circle of a venerable minister

of Christ, long since scattered, never more to be reunited this side of heaven. There commenced an acquaintance, which soon ripened into a sincere and lasting friendship. He had already fixed his bright, eager gaze upon that incorruptible crown which, now that his race is run and his warfare accomplished, he wears in the presence of the Lord; I was still pursuing the fading and perishable wreath of earthly honor. Yet our equal age and common interest in the pursuits of youthful students formed the basis of mutual sympathy and very pleasant intercourse.

He possessed, at that time, a very attractive person. He was tall and straight—active and graceful in his movements. His finely chiseled features then bore the same pleasing, pensive cast which they wore in after years; but care, and toil, and pain had not yet traced their lines upon his animated countenance. He had the same bright and often arch look, and the same sweet smile with which you were all so familiar, but there was then no sign of sadness nor of languor. There was in his appearance just enough to excite a suspicion of delicacy of constitution, which served to awaken a gentle interest, without arousing the fears of his friends. The fire of youthful enthusiasm and genius beamed from his eye, and his firmly set and finely curved lip indicated that strong will and calm courage which marked his whole course through life.

He was a diligent, conscientious student, availing himself to the utmost of the precious opportunities and advantages which he then enjoyed. He was careful and methodical as you knew him in after life; but never a slave to mere system. With his talents and persevering industry he made unusual attainments. When he completed his course of study, and left the Theological Seminary for the active duties of the ministry, he gave undoubted promise of more than ordinary usefulness and eminence in his sacred calling.

Then our paths, for years, lay far apart, and we never met; but I heard often of his growing favor with the church, and his name began to be frequently mentioned in connection with positions of the highest responsibility and greatest usefulness in the church, until, after eight

or nine years of experience in other fields, he was settled in the pastorate of the First Presbyterian Church in Richmond, Va. There our personal intercourse was renewed, under circumstances well calculated to deepen our mutual sympathies. The church was founded, under God, by that venerable servant of Christ whose honored name I bear. There I was arrested at the outset of a career of worldly ambition, and for the first time approached the sacramental table of the Lord, and began with trembling steps to follow my early friend in the service of the Saviour. What hosts of tender memories cluster around that First Church in Richmond! How warm and deep the interest I must ever feel in its welfare! How must my heart have warmed anew toward the friend of my youth when, in the strength and earnestness of early manhood, he entered upon what proved to be his life work, as the successor of John H. Rice, Wm. J. Armstrong and Wm. S. Plumer, who had successively filled the pulpit of that church!

HIS PASTORATE IN RICHMOND.

There he made full proof of his ministry; there he realized the ideal of the Christian Pastor; there he accomplished a great and blessed work, worth living for.

As a preacher, he was uniformly elegant and attractive, persuasive and instructive, always earnest and solemn, often overwhelming in power. His discourse was perspicuous in thought and expression. His style was finished and elegant, bright with the flashes of a chastened imagination, and glowing with the fervor of a sincere piety. The hearer was ordinarily reminded of the beautiful, peaceful landscape, bathed in the pure white light of heaven, yet reflecting the fresh tints of the spring-time or the varied hues of autumn; but at times, when the occasion demanded, he seemed to hear the rush of mighty waters, as with a resistless torrent of eloquence, sin and especially all baseness were swept away to merited shame and ruin. Yet he oftener loved to bear the soul away to the blissful scenes where

> "Sweet fields beyond the swelling flood
> Stand dressed in living green."

Where the palace of our Father stands on high, with its many mansions; where the multitudes of the blessed sit down to the marriage supper of the Lamb.

As a pastor, he was diligent, faithful, affectionate and cheerful, and a true son of consolation in the chamber of sorrow and by the bed of the dying.

As a Presbyter, he was punctual in attendance, alert and interested in attention to all the proceedings of the Church Courts. He made himself acquainted with the condition and wants of the church, with the state of the world lying in wickedness, and was preeminently wise in council.

The life of a laborious pastor, whether in the city or country, is filled with incidents of deep and varied interest. But they are not such as command public notice. They belong rather to the office of biography than to a simple memorial discourse. They are better suited to be the themes to employ the leisure of eternity, than to be the subjects of converse amid the din and turmoil of our earthly warfare. Thus, with reference to the events of the pastorate in Richmond, we can only say that for more than twenty years, amid the joys and sorrows of a faithful pastor's life, he labored for eternal results, yet gathering in his course much fruit in the building up of the Church of God on earth.

DR. MOORE AS AN AUTHOR.

Here in Richmond, amid the arduous labors of his pastorate, he redeemed the time to employ his elegant and vigorous pen for the instruction of the church at large, and future generations of christians. Here he wrote and published his Commentary on the Prophecies of Haggai, Zechariah and Malachi—"The Prophets of the Restoration"—which has taken its assured place among the standard works of Biblical interpretation. For accuracy and extent of learning, and for clearness of insight into the meaning of the prophets, it will compare favorably with the works of the ablest commentators. Before committing this work to the press, he had the pleasure of receiving the hearty

commendation and highly prized counsel of his greatly admired preceptor, the late Rev. J. Addison Alexander. It was in connection with the publication of this work that the acquaintance and friendship of years deepened into the closest and tenderest intimacy, which was ended, only for a brief space, by the death of that wonderful man.

Here, too, he published his popular exposition of "The Last Words of Jesus"—a work for which he possessed rare qualifications. Also the little tract entitled "The Culdee Church," which has afforded so much delight and such confirmation of faith to so many readers.

Also his two lectures on the Evidences of Christianity before the University of Virginia, in addition to various excellent articles for several religious and theological reviews and magazines, with a number of occasional sermons. Here, too, in connection with his lifelong colleague, the Rev. Dr. Moses D. Hoge, he engaged in the difficult task of editing, for several years, the Central Presbyterian. Also, in association with Dr. Hoge, he bore his part in projecting and conducting the "Richmond Eclectic Magazine," which promised excellent fruits for the literature of the South, and whose merging into another periodical was greatly regretted by the friends of elegant literature and graceful culture.

After six years of frequent personal intercourse, our paths again diverged; and when next I saw him it was in this house, presiding with grace, dignity and skill over the General Assembly of the Presbyterian Church in the United States. A few years later, the providence of God brought us together as members of this Presbytery. It is now a little more than two years since I came to occupy this place, in order that he might have the benefit of a few weeks' longer rest ere resuming the labor of pastor of this church, for which his failing strength rendered him almost unfit. He did, however, recommence his arduous duties; but with occasional gleams of hope, the prospect of his long continuance became darker and darker for us; but for him, how bright and brighter still the vision grew, until lost in the effulgence of the glory of God in the face of Jesus Christ.

Although his term of service here was so short—scarce three years, though absent for a considerable part of that time, by your earnest and affectionate desire, seeking the recovery of health and strength in more genial climes and under brighter winter skies—he yet, by God's grace, accomplished a great work for you. The thought has often occurred to me, that perhaps it may be found, when the light of eternity enables us to see more clearly the relations of the things of time, that these last three years, spent in pain and weariness and dying, were the three most useful years of all his laborious life.

If disabled, in the providence of God, from working himself, he did better: he succeeded in causing you to work. He was enabled to infuse into the loved and loving people of his charge something of his own earnest spirit, and to impart something of the wisely regulated method with which he did his own work. If the impulse which he gave to the christian activity of this people, and of his brethren of this Presbytery, can only be carried onward, no man can estimate the value of his short and painful sojourn among us.

What impressions for good he made upon his brethren of other communions, may be known by their spontaneous coming together on the evening of the day of his departure, and by the utterance then given to the warm feelings of their sorrowing hearts.

Eternity alone can disclose the various blessings which God bestowed upon us in sending us his dying servant.

Perhaps the great work of all his life was his dying. He himself well said that to him death was no catastrophe, no sudden and awful transition from the light of life to the darkness of the tomb; it was but an incident—an item of his life. Most true; yet an important and significant incident. Precious in the sight of the Lord is the death of his saints. Who can say but that, of all God has wrought by him in the thirty years of his laborious ministry, the victory that he gave him over death may not be not only his mightiest achievement, but his most useful work? It has already been the means of imparting to many of his brethren a higher courage, a surer hope, and a fuller consecration to the service of the Lord.

Such a death—so cheerful, so hopeful, so sweet, so calm, so beautiful, and so full of assurance; who can estimate its value to the church and the community in which such an incident happens!

Here my reminiscences draw to a close.

We gathered in this house in vast concourse, to bear his precious dust to the quiet rest of the grave. We buried him, not in secrecy and silence, as though ashamed of this crowning incident of his life, but in the mild radiance of a sweet summer evening, with songs of praise and God's own sublime words of cheer, as those who believed that Jesus Christ hath abolished death and brought life and immortality to light through the Gospel.

And here our personal intercourse ceases for a time, to be resumed ere long, we trust, where neither time nor distance can sever us again and no words of parting are ever spoken.

CHARACTERISTICS OF DR. MOORE.

It is now appropriate to inquire, not for the sake of panegyric, but for our own improvement and for the glory of God, what were the distinguishing traits of one who for thirty years filled so large a place in the view of the church, who acted so well his part, and who left so deep an impress upon his generation?

In searching the records of the past, especially among the characters portrayed in the sacred Scriptures, for a parallel to whom we may liken our dear brother, I find none that meets my views so entirely as Timothy, the favorite pupil of the Apostle Paul, who came near to realize even his grand conception of the true minister of the Gospel of Christ.

Carefully instructed from childhood in the Holy Scriptures—a child of prayer—early brought to the saving knowledge of Christ, by the preaching of the Apostle—of unusual maturity of christian experience—of excellent repute among all who knew him, especially among the brethren in Christ at Iconium and Lystra, where his life had been passed—him the Apostle chose before all his youthful disciples to be

his constant companion and associate in his arduous missionary labors among the gentiles. Him he sent out with the authority of an Evangelist to set in order the things that were wanting in the churches gathered by his ministry. He was almost the only man upon whom he could surely rely without misgiving—one upon whose tried, unselfish fidelity he could lean, when harassed and grieved by the failure and shortcoming of others. Thus he writes to the Philippians: "But I trust in the Lord to send Timotheus shortly unto you, that I also may be of good comfort when I know your state; for I have no man likeminded, who will naturally care for your state; for all seek their own, not the things that are Jesus Christ's." During some of these brief absences, the Apostle wrote to him those two letters which have been the great store-house of counsel and direction to the ministers of Christ in all subsequent time. From these letters we catch most pleasing glimpses of the character of the youthful disciple. We learn what Paul desired that Timothy should become as a minister of Christ; and we have every reason to believe that Timothy, in a large measure, fulfilled the expectations and realized the hopes of his beloved teacher. He was, indeed, what the Apostle calls a good minister of Jesus Christ; and elsewhere, an able minister of the New Testament, not of the letter but of the spirit. He was a pattern preacher of the glorious gospel, and a genuine specimen of the true believer—an example or sample of the believers in all the beautiful and harmonious elements of the Christian character.

In word, in conversation, in charity, in spirit, in faith, in purity.

I never heard that our brother, Dr. Moore, distinctly resolved and endeavored to form himself upon the pattern given in the Epistles to Timothy and Titus. It is probable, however, that he did, as any one seeking to become a true minister of Christ would naturally go to the inspired source of instruction and guidance. It was manifest, however, to all who knew him, that under the forming influence of the same great principles he became, like Timothy, a sample or pattern of believers. How often have we heard this very expression used in reference to him: "He is a pattern man." He was indeed an ex-

ample of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

In word:

Both in the matter and manner of his speech, in public and private, he was always considerate. He was careful of what he said and how he said it. He took heed to himself and to the doctrine. He habitually obeyed the Apostle's injunction, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. He was mindful also of the saying of the Lord Jesus, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In intercourse with his brethren he spoke chiefly of the church and its welfare, discussed plans of usefulness, expressed his high appreciation of his fellow-laborers and his sympathy with them in their trials and difficulties.

He was of a nice and subtle wit, of a quick apprehension and keen sense of the ludicrous and amusing in human character and conduct. He was often humorous; but biting sarcasm, cruel ridicule and censorious judgment, as well as foolish and rash talking and unseemly jesting, were alike foreign to his lips. Often the felicity of his utterance was rare and wonderful.

I never saw him when his speech was not cheerful, except for a brief space, when he was held in suspense and uncertainty as to his living and laboring for his beloved flock, and departing to be with Christ in glory. So soon as the lengthening shadows warned him surely that the night of repose was drawing near, his spirits seemed to rise. His eye caught the brightness of the ineffable light beyond the tomb, and perhaps the most cheerful words of all his life were those with which he comforted his dear ones, while with calm serenity he set his house in order—preparing to die. He was a sample believer in word.

In Conversation:

The old English corresponding to the Greek of the Apostle, and equivalent to the modern, conduct, deportment, or behavior in our intercourse with our fellow-men.

He was by nature reserved and reticent; but this was so controlled by sound judgment, exquisite taste and tact, and an affectionate heart, that he was uniformly polite and affable to all, and cordial with his friends and intimates. He was dignified without austerity, and sprightly without levity. He endeavored to render to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor, and to owe no man anything but love. How well he succeeded is known to all; so much so, that the absolute appropriateness of his deportment was often the subject of remark as something truly wonderful. He rarely, if ever, committed even a blunder in behavior. He was a sample christian gentleman in conduct and deportment.

In Charity or Love:

This is the charity of the Apostle's beautiful encomium in 1 Corinthians xiii: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

It was the possession in good measure of this crowning grace of the christian character that rendered him so bright a pattern of the true christian in speech and conduct, in word and conversation. He was an admirable specimen of the believer in charity.

In Spirit: *

The Apostle Paul, although he wrote with a rush and torrent of thought exceeding that of any other man who ever used a pen, yet never set down anything at random. There is always a logical connection, which can generally be discovered by a careful and thoughtful reader.

The term spirit, as he uses it, does not signify merely disposition or

*Some of the critical editions of the Greek Testament leave out this item in the enumeration of the peculiar graces of the pattern believer, chiefly because of its omission from the Alexandrian and Sinaitic manuscripts. This is not the place for a defence of the "Received Text." Scholars will understand the reasons for retaining it in this discourse.

temper of mind, as in modern English usage. With him it means the state or condition of the soul, considered in its relation to the Holy Spirit—the soul as renewed by the power of the Holy Ghost, and imbued with His indwelling love and grace. He would remind Timothy that the other excellencies enumerated, of which he desires that he should become a bright example, are not the virtues of the natural, but of the spiritual man. They cannot be secured by the means which foster native kindliness of heart, and its correspondent good breeding He who would be a christian at all, and much more, a specimen or example of believers, must be renewed in heart and mind by the grace of the Holy Spirit. He must be spiritually-minded, and if any man have not the Spirit of Christ, he is none of His. This indwelling of the Spirt can only be maintained by sincere, fervent, constant prayer. The spiritual man is, from the very nature of the case, a man of prayer. He prays without ceasing; and the fruit of the Spirit, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance. Our dear brother was spiritually-minded—a man of prayer; and the work of the Spirit in his heart was manifested in word and deed. He was an example of the believers in Spirit.

In Faith:

Springing directly from the Spirit's presence and power in the heart are the twin graces of faith and purity.

Faith is the beginning, the middle and end of the christian's life. By it he lays hold on the strength of Jehovah. By faith he appropriates the righteousness of Christ, secures the benefits of His atonement, the ransom of His priceless blood. By faith he is justified, and has abiding peace with God through our Lord Jesus Christ. The life that the christian lives is a life of faith in the Son of God, who loved him and gave Himself for him. Faith is the simple, child-like loving acceptance by mind and heart—by the whole soul—as the very truth, of all that God has said, just as He has said it and for the very ends for what He has spoken. It is more definitely the joyful reception of God's own testimony, that He has given to us eternal life, and that

this life is in His Son. Faith is, therefore, the acceptance of that divine gift upon the sure warrant of God's word. It is the reception of Christ—the whole Christ in all his fullness of grace and truth—just as he is offered to us in the gospel. Thus received, Christ is formed in us the hope of glory; we are crucified with him; we are dead and our life is hid with Christ in God. Christ dwells in our hearts by faith; so that we, being rooted and grounded in love, are enabled to comprehend, as it were, the incomprehensible—to comprehend, with all saints, what is the breadth and length and depth and hight, and to know the love of Christ, which passeth knowledge, and are thus filled with all the fullness of God. By this faith we gain the victory over the world. By this faith, through Christ, we triumph over death. We are conquerors, and more than conquerors, through Him that loved us and gave himself for us.

This is the common faith of God's elect, whence their peculiar designation as THE BELIEVERS.

This is the faith which our brother so earnestly preached to you. The faith which he exemplified by his life of consecration to Christ, and so illustrated by his beautiful death—a real *euthanasia.*

Some of you were deeply interested witnesses, and all of you heard from day to day, of the manner in which he bore himself in his encounter with the last enemy. You saw how calmly and quietly he disencumbered himself of the cares and interests of earth; with what gentle tenderness he reassured the trembling hearts which clung to him with such fond affection. You saw how steadily and firmly he readjusted the armour of God which he had worn so long, and was now about to prove for the last time. You beheld him draw around him with tighter clasp the girdle of truth—settle more closely the breast-plate of righteousness. You saw him secure more firmly the sandals of alacrity and readiness, formed of the gospel of peace—how over all he cast the broad shield of faith. You saw him bind fast upon his serene brow the helmet, the hope of salvation. You saw him with strong hand grasp the sword of the Spirit, the Word of God. Then you beheld him with firm step and flashing eye move

forward at the signal to meet the king of terrors; when lo! the foe had vanished—fled from the very aspect of a *believer* clothed in the PANOPLY OF GOD. Well might you exclaim, as you beheld the end, "Where is thy sting, O death!" "And where thy victory, boasting grave!" Thanks! eternal thanks be to our God who gave this victory, through our Lord Jesus Christ. He was a noble sample of believers in faith.

In Purity:

Where there is faith there is purity. God purifieth our hearts by faith; and every one that hath this hope in Him, purifieth himself even as He is pure. The believer cleanseth himself from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. He keeps himself unspotted from the world, hating even the garment spotted by the flesh. He even, with eager longing, forecasts the day when, clothed in fine linen clean and white, he shall be presented by the Saviour before the throne of his Father, without spot or blemish or any such thing; when, amid the innumerable throng of those who have washed their robes and made them white in the blood of the Lamb, he shall lift up his eyes and see God, and in that glorious vision be unutterably and eternally blessed, because—at last! at last!—he is pure in heart.

In this constant and more and more successful striving after spotless purity, our brother was a beautiful type or sample of believers.

I have described in a few brief scriptural expressions, not a sanctified and glorified saint in heaven, but a toiling, struggling, warring saint on earth; one who, a little while ago,

——"Wrestled hard as we do now,
With sins and doubts and fears."

I have endeavored to portray Timothy as the Apostle Paul desired and hoped that he would be, and as he evidently thought that he was—a specimen christian, an example of the believers. Not such as we see every day, with their garments all bedraggled and soiled by unlawful and unnecessary contact with the filth of the world; but such an one as God sometimes bestows upon the church, as beautiful

examples of what the religion of Christ can do for one who early resolves to be a christian indeed. Such was Timothy in his day, and such in this our day was Thomas Verner Moore.

An example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.

Not in one alone, but in all of these. That which most distinguished him was the symmetrical and harmonious development of his intellectual and moral powers, and the completeness of his attainments in knowledge and grace. In the ministry of our church we may find some who excelled him in some one faculty or attainment, but nowhere can we find one so complete as a man, a preacher, or a believer. It was this preeminent completeness that led me to find his parallel in the favorite disciple of the great Apostle of the Gentiles, and to select this text for this memorial discourse.

Since the sermon was preached, I have come into possession of a copy of some resolutions, formed and written down by Dr. Moore when quite a young man, showing that in early life he determined, with the help of God, to become all that I have described as an example of believers. The friend to whom I am indebted for a copy of these resolutions, who knew him well, truly remarks, "that he lived up to them as closely as any man ever did."

RESOLUTIONS FOUND AMONG DR. MOORE'S PAPERS AFTER HIS DEATH.

Resolved, 1. That I will not do anything which I do not know to be right, unless the omission of it be as doubtful as its performance.

2. That as I daily need the upholding grace of God, I will daily spend as much of my time as I can in secret prayer; and as my life is exceedingly uncertain, I will endeavor always to maintain a prayerful state of mind, for I want to die praying and praising God.

3. That whenever anything happens to ruffle my temper, I will utter an ejaculatory prayer before I speak, and that I will always try to speak as if I saw God, and saw him listening to me.

4. That I will never engage in any enterprise without having laid it before God, and I will try and make my decisions respecting my conduct on my knees before the throne of grace.

5. That I will do everything with reference to the glory of God, and the good of men, and in view of the solemn account that I must render for the

deeds done in the body; and that I will be less governed than heretofore by selfish and ambitious motives in my conduct, for I believe pure ambition is pure selfishness, and pure selfishness is sin.

6. That I will try and defend every one who is attacked in his absence, if he can be defended justly, for I know that there are few gossiping stories which, if the truth were known, would not admit of some deduction.

7. That I will daily consult the Bible, praying that its pages may be opened to me, and that my heart may be opened to them; and further, that I will daily pray for those whom I love.

8. That I will endeavor faithfully to perform the duties of this agency, (Pennsylvania Colonization Society) and afterwards devote myself unreservedly to God in the holy ministry.

9. That I will try and make all with whom I associate either be better or feel better.

10. That I will try and let no day pass by without some improvement in my mind, my body or my soul.

Last. That I will make these resolutions the subject of special prayer, and that, with the assistance of God, I will keep them.

THE SOURCE OF HIS EXCELLENCE.

I have already intimated that no man can become an example of believers merely by following precepts however wise, nor by forming resolutions however admirable. None but he in whom the spirit of God dwells possesses the true source and spring of eminent, exemplary piety. None had a deeper or more intimate conviction of this truth than our beloved brother Moore. With his whole mind and heart he would have confessed, by the grace of God I am what I am. It is neither of him that willeth nor of him that runneth, but of God that showeth mercy.

Dr. Moore was rarely endowed by the providence of God with gifts of nature. A striking and very attractive person; a bright, speaking countenance; a sweet but powerful voice, whose tones were like music to the ear; great quickness of apprehension; large capacity of acquisition; a clear and vigorous understanding, combined with the brilliant imagination of the true poet, set off by a graceful fancy; natural and acquired habits of methodical study, and outward surroundings favorable to the development of a well-conditioned moral constitution. All these Providence had bestowed; but neither one nor all could

have made him an example of *believers*. It was not of blood, nor of the will of the flesh, nor of the will of man, but of God, that he became the admirable man whom we knew and loved. It was the Spirit of God refining and sanctifying natural gifts, and adding to, or infusing into all His own supernatural grace.

As in the world of nature God works by means and instruments, so He does in the administration of His grace. The instrument that He uses in moulding and fashioning the christian, is His revealed truth—the truth concerning Himself, ourselves, and our relation to Him. He enables every christian, even such as build wood, hay and stubble, to find the only foundation that can be laid, even Jesus Christ. But the typical believer, the pattern christian, is formed by a wider and deeper apprehension of divine truth. It is not by the knowledge that puffeth up, but by that knowledge of God and Jesus Christ whom He hath sent, which Jesus declares to be life eternal.

Now while the truth of God is not revealed in the system and form of human logic, neither does it lie in the Holy Scriptures as a heterogeneous mass of detached and dismembered doctrines and precepts. All divine truth is mutually related; and we are constrained, by the constitution of our nature, to arrange and systematize it just as we apprehend it. Creeds are therefore the necessary result of any true or valuable attainments in the knowledge of God. The creed and the life ought therefore to be in absolute harmony; but there is often a strange inconsistency and discrepancy between the professed belief and the practical faith of men. God, in his infinite mercy, overrules this inconsistency and imbecility of the human mind, to counteract the inherent evil tendencies of error. Men are, through God's mercy, saved by inconsistency.

Now Dr. Moore was a leading thinker in a church which avows a creed that has been grievously misunderstood. It is not uncommon to hear expressions of surprise that the adherents of a system which seems so unlovely and forbidding, should often present to the admiring gaze of the world such bright and lovely examples of the believers—in word, in conversation, in charity, in spirit, in faith, in purity.

The usual method of solving the difficulty, is to assume a practical belief in one system, while the speculative intellect is constrained by the urgency of its cold logic to subscribe another and wholly different creed. This solution does not touch the principal conditions of the problem, and it has never proved quite satisfactory to any thoughtful mind. The instances in which the difficulty is most clearly presented are precisely those in which this explanation has the least force.

Such was emphatically the case of Dr. Moore. Such was the symmetry, harmony and completeness of all his powers of mind and heart, so extensive his reading, so clear his judgment, so intelligent and firm his convictions, with his exquisite taste and intuitive perception of the congruous and appropriate, that it must be evident to all that he was what his creed made him as the instrument of the Spirit of God. We therefore gladly hold him up as a noble specimen of all those believers who hold, with clear understanding and joyful hearts, to the same sublime and precious faith.

THE ESSENTIAL ELEMENTS OF HIS CREED.

The essential elements of that system of doctrine by which, as the instrument of the Holy Spirit, this admirable character was formed, are—

1st. The existence of the living God, in infinite contrast with the great dead God, "whose inflamed but lifeless eye" glares with aspect most malign upon its worshipers from the highest heavens of the philosophies. We believe, in common with all christians, in a personal God—the Father, the Son, and the Holy Ghost—one living and true God, of boundless wisdom, power and love.

2d. This God made the world and all things therein, of his own free choice for his own glory.

3d. That God has absolute and perfect knowledge of all His works from the beginning, and of all that should take place or could possibly happen in all parts of his vast dominion.

4th. God, who made the world, upholds and governs it in the whole and in every part, small and great, animate and inanimate, intelligent

and unintelligent, free as well as necessary agents. He preserves and governs all his creatures and all their actions, so that not a sparrow falleth to the ground without our Father's knowledge, and the hairs of our head are all numbered; that thus he doeth according to his pleasure in the hosts of heaven and among the inhabitants of the earth, and that none can stay his hand or say unto him, What doest thou? That he so governs the world that nothing can happen to thwart his will, but all creatures and all actions, bad as well as good, are subservient to the grandest end that infinite wisdom could devise or boundless power attain—the glory of God.

5th. That what God does in controlling the universe to the accomplishment of his design, he purposed to do before the foundation of the world, that is, from eternity.

As we look at the execution of God's design as it passes before our limited vision, we behold dark and unfathomable mysteries; such as are presented by sin, sorrow, death, and the yawning mouth of hell; and worse still, obstinate unbelief and hatred and rejection of the Son of God by sinners.

On the other hand, we see the deeper but brighter mysteries of God manifest in the flesh; we behold the glory of the only begotten of the Father full of grace and truth; we gaze with mingled grief and rapture on the cross of Christ; we see the results of the invisible working of the Holy Spirit, convincing here one and there another of his personal sin and misery, showing him the beauty and glory of Christ, his suitableness and willingness to be his Saviour, sweetly and effectually influencing his still free will, and persuading and enabling him to embrace Jesus Christ as he is freely offered to sinful men in the gospel; we catch glimpses of the awful judgment day; we behold the dread parting of the believers from the obstinate unbelievers, the impassable gulf fixed; we behold the great multitude, that no man can number, before the throne of God, clothed in white, with crowns upon their heads and palms of victory in their hands; we hear them with one voice ascribe their triumph and their blessedness to the boundless love of their Redeemer God; the notes of victory swell

into the celestial anthem of praise unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests. Unto God, even his Father, be glory and dominion forever. Amen.

It is the chief distinction of the system of doctrine by which the thought and life of our dear brother was formed and fostered, that in the presence of these tremendous and glorious mysteries it is dumb with silence. It accepts them all as facts, but offers no explanation of any. It simply rejects all the solutions that have ever been proposed. Refusing to allow, on the one hand, that the universe is governed by blind fate, fickle chance, or by the feeble and changeful will of the creature; while, on the other hand, it rejects everything that tends to the denial of the wisdom, power, holiness, justice or love of God. With folded hands and bowed head, it can only repeat the words of boundless trust and love: Even so, Father, for so it seemed good in thy sight.

It is manifest that the only attitude for one who holds this creed, is one of humble, simple, child-like trust in the living God, who is the Saviour of all men, especially of them that believe. No other state of mind could enable any sane man to face the grand and awful realities of his position in the universe of God; but with this trust he can look calmly into the dark abyss of sin and death, and gaze undazzled upon the ineffable brightness of the glory of God in the face of Jesus Christ.

Dr. Moore thus accepted the venerable and precious creed of our fathers. He could and did trust the living God—with all the past, with all the present and all the future of all the universe; with no shadow of apprehension that anything great or small, either by the free or necessary acts of his creatures, had ever occurred or could ever happen in all the vast universe, to retard for one moment the accomplishment of the plan and purpose of God; or to dim one ray of that glory which it is the grand end of all God's works and ways to manifest to creatures made with the capacity to know and love Him. This was the source of all that excellence whose loss to us we this day

mourn. He accepted with full consent of mind and heart, of soul and spirit, these grand and glowing words of the Apostle Paul, at the close of his divinely inspired exposition of these great doctrines of the christian system: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgements, and his ways past finding out! * * For of Him, and through Him, and to Him are all things. To him be glory forever. Amen."

Yes, in youth and manhood, in prosperity and adversity, in joy and sorrow, amid toil and care, sickness, pain and death, with all his mind and heart and life, as well as with his lips—to Him—to Him be glory forever. Amen.

Thus he became, by the grace and truth of God in Christ, that noble specimen of the minister of Christ—that example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity—whom we knew, admired and loved, and whose departure, however blessed and glorious for him, we cannot fail to deplore.